



International Religious and Peace Center in Miguel Bombarda Hospital Lisbon

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HOSPITAL MIGUEL BOMBARDA
CITY SCALE



Fig 1: HOSPITAL MIGUEL BOMBARDA Site referring to City scale.

Introduction

When people ask me to describe Lisbon, I answer that both Lisbon and Portugal are the sixth continent.

What I mean is that there is something unique and tolerant about Lisbon. This is something we cannot find in any other place.

I lived in Africa for some time and in Europe for a rather long period. I visited many places, but Lisbon is neither Europe nor Africa. The city has its own style, when it comes to analyzing its topography, architecture, art and even its food.

For example, if you compare Portugal to Spain, we can see how different Spain is - although the climate and equator is similar, we can see how in Spain the architecture design is outward and in Portugal it is inward.

One of the majority problems in Lisbon is the emptiness of the city. I am not talking about the city center which becomes slowly as Tourist “Disney land” city, but around the city center, Rato to North, St. Apolonia East and Santos West. Those are the borders of Lisbon city, which shouldn’t be like that; there should be better integration between each part of the city. It can’t and shouldn’t be that beyond the borders I mentioned, which are around two km radius the city becomes a ghost city. Conde Rodonde Street which is one of Miguel Bombarda border street still in the territory of city center but feels isolated, above all when this particularly street is important, because it connects between Rato to Hospital S. Estefania and down to M. Moniz boulevard which takes us to the main University of Lisbon in Alameda, Tecnico, and take us to the airport of Lisbon.

Obstacles and difficulties in Miguel Bombarda site

What I find interesting in this old convent site of MB and his location related to Lisbon city. This place is the nucleus point, from an Urbanistic point of view, of the city and from there we can connect all other regions of Lisbon, meaning from there we can send “Octopus arms” as to Baixa, Bairro Alto, Saldanha, S. Joao, Beato and more.

Today this important location is closed and isolated by a wall. In spite, it is in the city center and we are passing through it frequently, almost nobody is going there or passing through this place, just as a middle age fortress.

We don’t even pay attention on how uncomfortable and damaged this isolated and closed location surrounded by walls does to Lisbon city by opening her “borders” and becoming big modern integrative metropole.

Another problem we are dealing with is the entrance to Miguel Bombard area, climbing there through all the small streets until the entrance is an interesting experience for us. But the main

and “only” entrance is from the south part of the convent, which keeps the other parts of the city isolated without any access to north or east.

In fact, we do have other two accesses but they are not active, one is from the East side, R. Gomes Freire, have stairs inside the wall, which with R. Donna Estefania is important junction to the right side of the hills, means right side from Av. Liberdade.

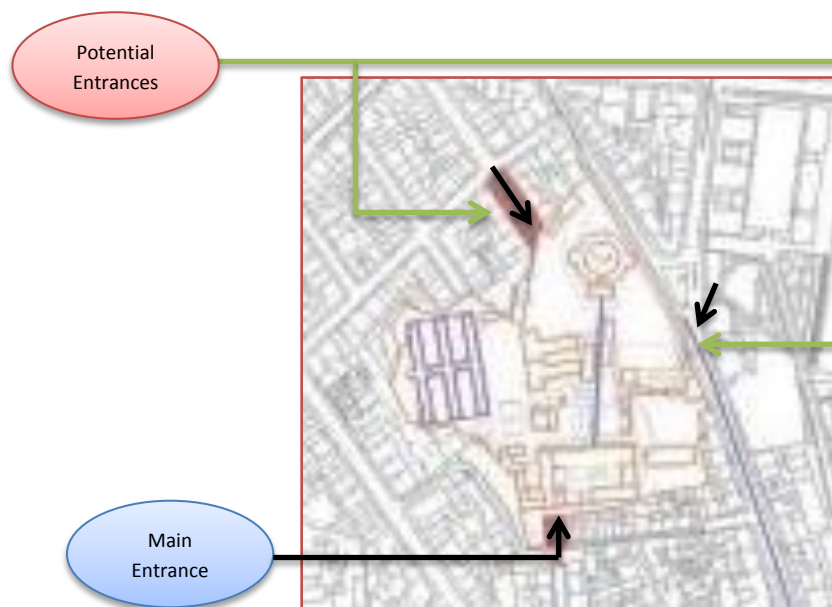


Fig 2: 3 entrances to Miguel Bombarda site

The other access has very interesting location from Rua Gonçalves Crespo, is one of the verticals streets of Conde de Redondo, we have small access by passing makeshift structures residence until, again, we blocked by the wall.

All around MB area we surrounded by daily life living, residence Building, Banks, cafes, bars, shops, hospitals, schools etc. It is metaphorical isolated part of the city although it is located in the middle of the city.

After he received the Nobel Peace Prize 1964 Martin Luther King wrote: *“We have inherited a large house, a great ‘world house’ in which we have to live together - black and white, Easterner and Westerner, Gentile and Jew, Catholic and Protestant, Muslim and Hindu - a family unduly separated in ideas, culture and interest, who, because we can never again live apart, must learn somehow to live with each other in peace.”*

International Peace and Religious center in Lisbon church-mosque-synagogue in Lisbon

As the capital of Portugal, Lisbon is more than just the political hub of the country.

In Isaiah 11 book written:

*The wolf will live with the lamb, and the leopard will lie down with the young goat;
The calf, the young lion, and the fattened calf together; and a little child will lead them.*

Following what is happening around the world, the fundamental religious groups of Islam or Judaism and Christianity and when we see no hope in the near future for any global peace, understanding or tolerance we might go back to the origin, where things began, that is how I find Lisbon as a base of beginning, and having the 3 main majority religious under one space it will bring the city's inspiring residents together in a fruitful dialogue that will enrich and expand the minds of all those who participate

Having chosen Lisbon as the future site of their pioneering structure,

The history of Lisbon is filled with great successes, new beginnings, sudden endings, and immeasurable guilt. Its Jews were emancipated around 1500.

The International Peace and religious center on Migueil Bombarda, the birthplace of Lisbon, aims to add a new and hopeful chapter to the diverse history of this city.

Being a center, a nuclear of Judaism, Islam and Christian religions until 15 century, the base of how those religions explored to the rest of the world, the mix of culture and understanding between the religions and how they lived in peace and respect for hundreds of years might give Lisbon as a neutral, peaceful, tolerant city, back the center of peace, tolerance and understanding between human and religions.

In Judaism there is a word which is an expression called: "Tikun" which means to repair, to fix, to learn from the past mistake and to make it better.

What is this Tikun? The most famous expression is Tikun Olam, free translation, "repair of the world", or, "construction for eternity", there is worldwide Tikun concern to better world, morality and ethics concerning to humanity, there is a sound of Apocalypse in the world Tikun, after humanity would be in her worst morality situation then the Tikun will come, we can see it as a world revolution, it is concerning more to orthodox Jews,

Not orthodox Jews are using this expression during daily life, for example, Lisbon for me personally was a Tikun for something I did or I did not do many years ago and for years I couldn't be relax and satisfied of my personal life, when I first entered the first apartment I found in Lisbon in Bairro Alto near the conservatorium the first thing I said, this is my life Tikun.

Making this house of 3 religious, church-mosque-synagogue in Lisbon on the place where people tortured and killed in MB Mental institute Hospital and after inquisition and Jews and Muslims attacked during centuries it is the right place to build this house, that would be Lisbon “Tikun” of their own past, means, being a center of togetherness and gathering and tolerance of humanity and religious lost her way during the 15 and 16 centuries by destroyed, expert and deport Jews and Muslims during the inquisition and also after the dictatorship of Salazar whom didn’t allowed Jews to live their own belief and they had to hide their traditions and roots, Lisbon can bring back her glory days, above all now, when this city is growing and developing and can easily be the next “capital” of Europe just as people are saying now about Berlin, London or New York city in America.

When I first introduced with MBH convent site, I and we have been asked by the Professor to study the Topography, the rainwater flow, the history of the site and to design an idea how to revive this important urban location site. Most of the students brought the idea of Museum, street market, research center and more. I didn’t think having a medicine museum or research institute can revive this place. how many people would come to another museum or how many people would arrive to make their research there, economy speaking, having a museum will cost too much money to the municipal, an extra costs, unnecessary one and how many would come every month? I asked.

One of the ideas was Student dormitory which could be a good idea. With the students coming the facilities and activities: cafes, bars, supermarkets, stores and more, no matter what brings daily life to MB site, the main idea as I said before is to go outside the wall, as metaphor way of speaking, we must make this site part of the neighborhood and part of the city center which would bring life 24/7.

The following tables are showing us the population in freguesias Sao Jorge de Arroios and Sao Joao de Deus related to year 2011; we can see the residence, buildings, populations, male and female, etc. Those 2 are the small municipal around MB site

DTMN11	FR11	DTMNFR11	Freguesia	Popula��	Popula��	Popula��	Popula��	Popula��	Popula��	Fam��lias	Alojamentos	Edif��cios
1106	44	110644	S��o Jorge de Arroios	18415	8405	10010	19367	9011	10356	9218	11962	1617

DTMN11	FR11	DTMNFR11	Freguesia	Popula��	Popula��	Popula��	Popula��	Popula��	Popula��	Fam��lias	Alojamento	Edif��cios
1106	43	110643	S��o Jo��o de L��	9798	4224	5574	9797	4230	5567	4603	6441	831

What we learn from the tables above is the density of the population and building surrounded MB site which reinforces what I wrote earlier about opening the site to public and entrepreneurship and bringing fresh air to the city center and to those neighborhoods.

The main neighborhood of the Black community of Lisbon, means also Majority Muslim community located not far from MB site, when we pass by their neighborhood we have the feeling we are in a different continent, the people, the cloth, costumes, food, shops, buildings,

small mosques or improvised praying locations, all look as we are in one of African city center as Luanda or Maputo although it is located in the city center of Lisbon.

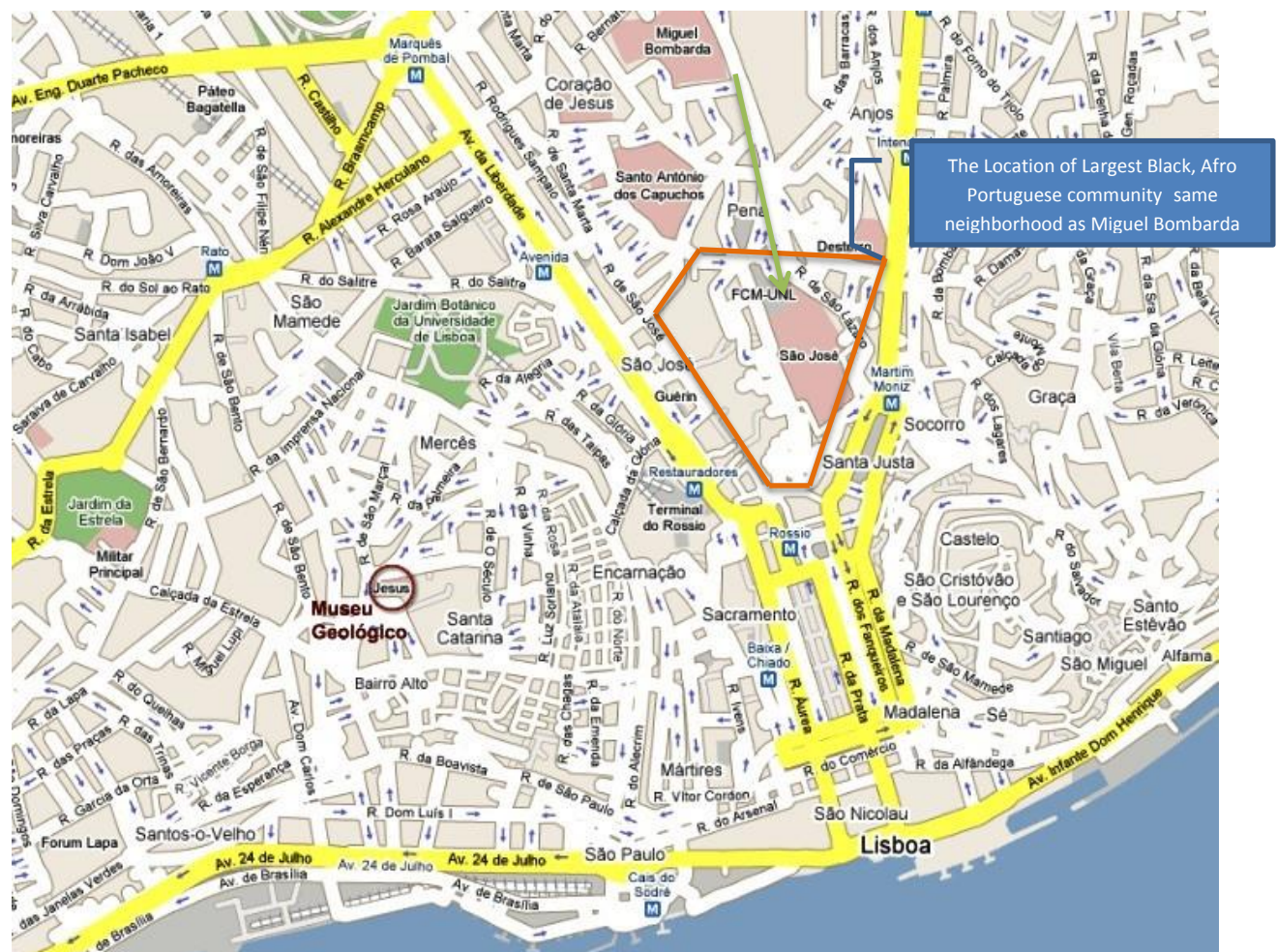


Fig 3:

According to the Instituto Nacional de Estatística (the National Statistical Institute of Portugal), there were, according to the 1991 census, 9,134 Muslims in Portugal, about 0.1% of the total population, even though the Islamic Community of Lisbon presently points to a number of about 40,000 according to 2011 estimates. The majority of Muslims in the country are Sunnis.

Most of the Muslim population originates from the former Portuguese overseas provinces of Guinea-Bissau and Mozambique, most of the latter having their origin in South Asia.

Portugal, and Lisbon in particular has the largest black community in Europe, as I already mentioned, they are coming from Angola, Mozambique Guinea Bissau, Capo Verde, Brazil and all ex African colonies Portugal conquered.

Not as Spain, there the majority are Muslims because of immigration from North Africa as Morocco, Tunisia and more, in Portugal and Lisbon have immigration from East and west Africa and although the majority are Christians there are many Muslims among them, converted into Islam during the last centuries.

Besides small improvised mosques around Lisbon city the main and common Mosque is The Central Mosque of Lisbon, built 1985



Fig 4: Image of Lisbon Mosque

According to Jewish community of Lisbon, there are around 1200 Jews left in Portugal while the majority are living in Lisbon and Bel Monte and related to, what I explained further, Marranos Jews, those who lived and kept secretly for centuries their tradition and legacy among them. Parts of them are sons of first immigrants from Morocco and Gibraltar, others immigrants which arrived as refugees from center and east of Europe before and after the holocaust and others are new immigrants from Brazil and Israel.

Although there are 1000 Jews people living in Lisbon area no more 300 are members and taking active part of the Jewish community, fests and holidays there are attempts to bring the community back being more active and participate the holidays and Jewish tradition and what is worrying the community the most is the assimilation between Jews and non-Jews which brings the children not being Jewish and stop celebrate Jewish holidays and even worse celebrate Christians holidays and losing their legacy.

Following my conversation with the Rabi of the community, He said that many of the Jews have identity problem. If the reason is because of being “undercover” for so many years or difficulties of keeping the Jews traditions and Jews daily way of life.

Solving the problems could be by accepting the “Marranos” with that the community will increased and it will be easier to keep the tradition, community and future generation. Another possibility is to “import” male and female Jews to Portugal for dating and hopefully marriage.

In the Lisbon there is one synagogue, during the week there are different classes but above all it actives during Shabbat, the holy day for Jews and Jewish fests. As I mentioned before, during the week and even the holidays and Shabbat there is no full occupancy.

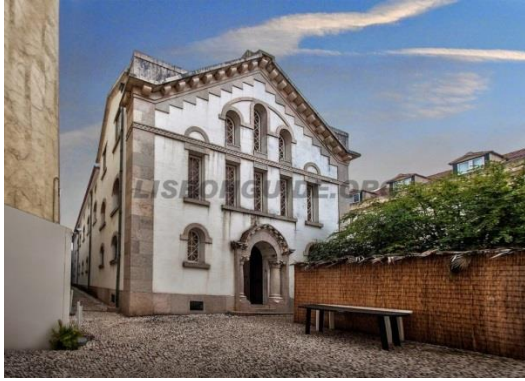


Fig 5: Image of the Synagogue of Lisbon

I attend to believe and hope that designing a building which contains those 3 religious might bring new people and believers to participate each one in their own festivals and beliefs. People attend to be curious and participate when a group is involved, means, when Jews or Muslims or even Christians will have the opportunity to show their own tradition and being proud of it and being curious about what others are doing it might increase the visitors and believers.

Above all what share those 3 religions are the Monotheism, they all praying to the same “God” with different dress. Jews are praying directly to God, the God of Abraham, Isaac his son, Muslims are praying to the same God, God of Abraham which they are offspring of Ismael And Christians are praying to Jesus, a Jewish young man which according to their faith he is the son of God, the same God Jews and Muslims are praying to so being together under one roof sharing the same space, watching others’ costume and tradition might bring them into better tolerance, peace and understanding and respect the spaces and differences between men.

House of One - Berlin

Few years ago built In Berlin the first church-mosque-synagogue under one roof.

I can understand the choice to build such a building in Berlin, capital of Germany whom were and are responsible for 2 world wars and murdering millions innocent people because of their faith and religious, so as we can see on the following drawing, we have a meeting place, located in the center of the building surrounded by Mosque, church and Synagogue.

Each building has different function and shape according to each faith. The shape of each building is different but the square meter is the same for all three.

The architect said: "There are for instance two levels in the mosque and the synagogue but there's only one level in the church. There will be an organ in the church. There are places to wash feet in the mosque."

Besides that, from what we see the architect didn't follow the conservative rules in regards the direction of the synagogue or mosque, praying should be to the east side where are the holy places for both, Jerusalem and Mecca, although, everything is relative and the idea of design to east was before humanity knew the world is round which bring us to the basic conclusion that no matter if the direction is east or west so the building in Berlin looks more as spiritual fashion idea.

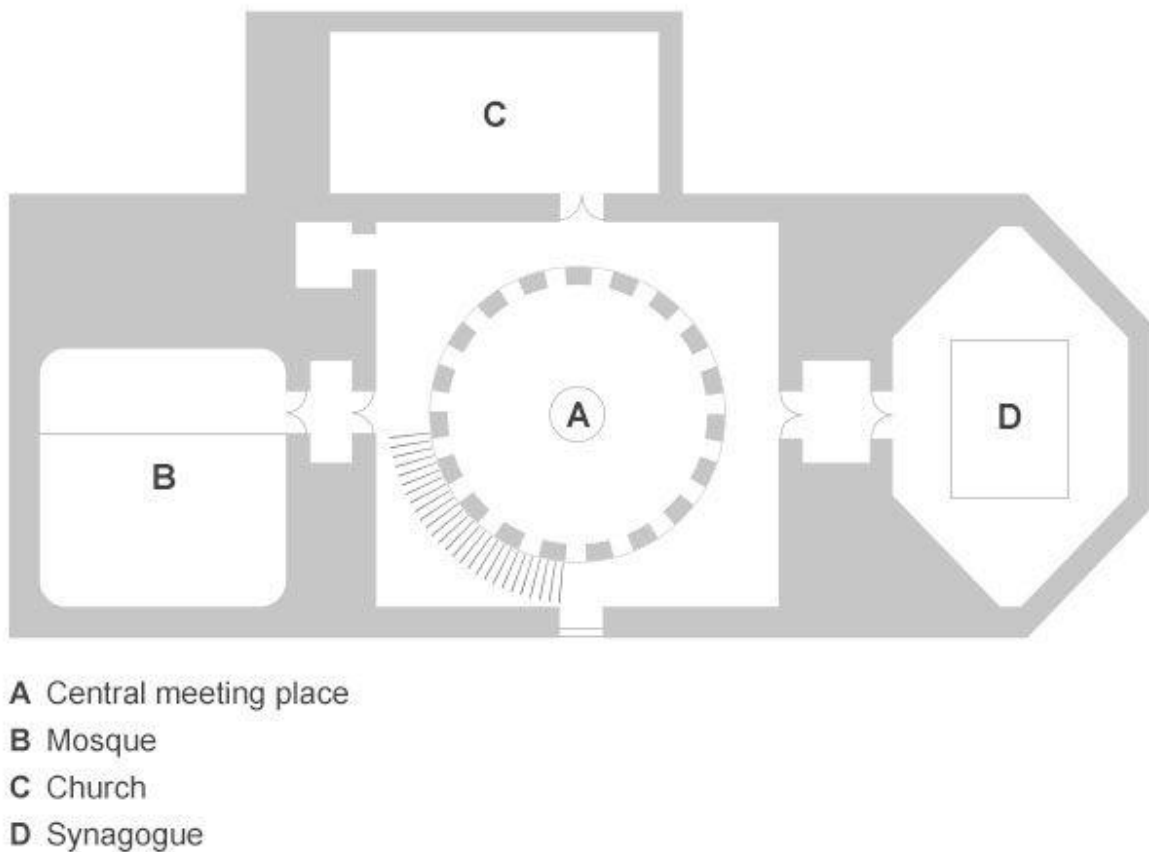


Fig 6: House of one Plan, Berlin "Each of the singular spaces is designed according to the religious needs, the particularities of each faith," Said architect Wilfried Kuehn

Designing three religious center In Lisbon is not the same, we design it in Lisbon from a different point of view, if in Berlin it has to do with the fact that Germany started and lost two world war, if they created a system to murder systematically people because of their religion so now they feel by doing 3 main religious under one roof bring the idea the Germany is no longer racist or anti-Semite state and brings the new world tolerance, which personally, it is hard to believe but I will not argue this topic here, Lisbon was a place of understanding and tolerance between religious and people, a neutral city that accept and respect, humanity, idea, and thoughts no matter what, as long as they don't hurt others and each other. Like doing the first Olympic Games in Athens is bringing back former glory and by doing it in Lisbon is to bring back to Lisbon her former glory in regards of humanity and religious.

Spiritual and Peace centers

Stonehenge

From the Pre historic period we can see from different reasons, man built round structure of worship that one of the most famous is Stonehenge in south of England which constructed by round stones group. It is not one simple construction but serious of structures that re built during 1500 years.

Big exterior circle, 2 inner circle same shape and altar stone in the middle

The repeatedly rounds shapes /forms in Stonehenge are examples of universal reference to ethereal events in pre historic architecture. According to many cosmologies theories the sun and stars daily emerges from earth and back. The visible objects which seem in the sky are round and circular movements.

According to archeologists Stonehenge was a temple for worshipping rituals and ceremonies during winter and summer time. The relation between the structure form and the sun sky movement facilitated the priest to recognize the time of the ceremonies during the year.

Those fests, times, were important for the primitive man which worked in agriculture and was depended on the changing of seasons for his own living.

Stonehenge array of stones presaged by his form and shape late architectures buildings and constructions of temples and cathedrals which their orientation designed according route movement of the sun.

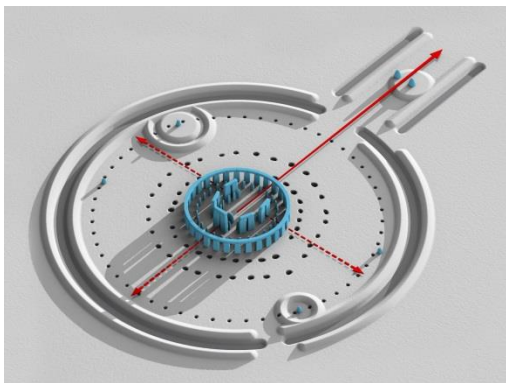


Fig 7: Computer rendering of the overall site



Fig 8: Stonehenge England

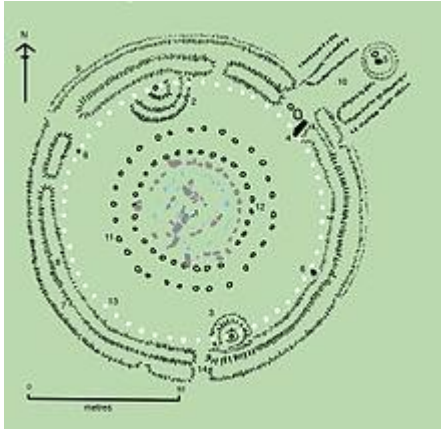


Fig 9: Plan of Stonehenge 2004

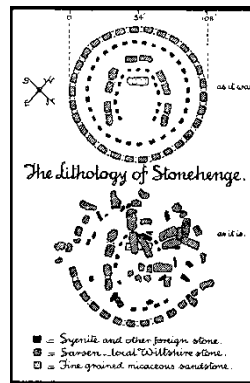


Fig 10: The Lithology of Stonehenge

Pictures below, I bring the famous labyrinth structures from Greek mythology, was wide labyrinth built for King Minus and designed by Daedalus for Minotaur's, half human half bull.

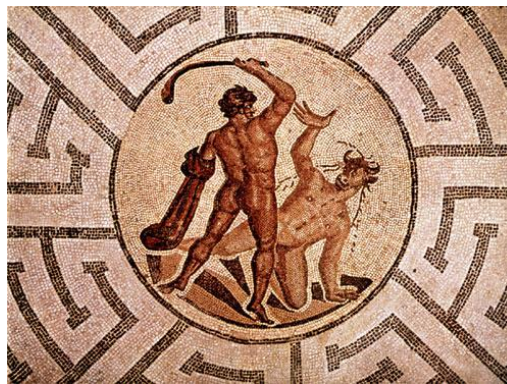


Fig 11: Roman mosaic picturing Theseus and the Minotaur. Rhaetia, Switzerland.

The Psychologist Michah Ankori, interprets these circular constructions as psychological pattern reminding of the Buddhism Mandalas (Circle in Sanskrit) which function as tools for concentration and meditation.



Fig 12: Mandala of Hindu God Vishnu

Pre historic labyrinths designed and used as evil spirits traps or as specific track cult.

During the middle ages the labyrinth presented the hard way to God, that has one center, God, and one start, birth. Since Renaissance period the labyrinth lost their center, the man, human being, which is walking the center, the beginning of Humanism period.



Fig 13: The Labyrinth from the mezzanine Notre-Dame d'Amiens



Fig 14: Deadalus and the labyrinth

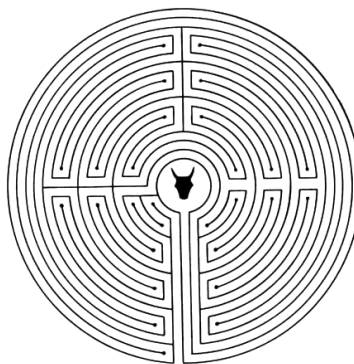


Fig 15: Minotaur's labyrinth

Peres Center for Peace and Rabin heritage Center in Tel Aviv Israel

At the beginning I introduced my work as international peace and religious center in Lisbon, as Peres Center for Peace in Tel Aviv Israel, or Rabin Center also in Tel Aviv Israel

I thought more about generally spiritual, religious center, that has activities for or

Peres Center is organization which promoting peacebuilding between Israel and its neighbors (particularly between Israelis and Palestinians) as well as between Jewish and Arab citizens of Israel.

Programs are designed to empower the populations of this region to be actively engaged in peacebuilding in order to advance the creation of a real, effective and durable peace, and are implemented in three core fields:

- Medicine & Healthcare
- Peace Education (through sport, the arts and technology)
- Business & Environment

While Rabin center is more about Yitzhak Rabin legacy, about him, what he did for Israel state in regards Peace process, defense and vision. There are conferences, lectures, studies etc.

Rabin legacy building located on the north part of Tel Aviv, it has no easy access or entrances, thousands of cars are passing by the building every day and it feels like fortress in the middle of nowhere, the building is heavy in terms of construction and location; it has built more as a museum and only for invited people not as Peres center which located in front of Tel Aviv beach at the entrance of Jaffa, south part of Tel Aviv, with highly Muslims residents and families which live in peace of Jewish families and Christians population.

Peres center is more integrate in his shoreline environment, it has feeling of floating and light building which invited the people that passing by to enter and to take part in the dialogue between Arabs and Israeli conflict.



Fig 16: Peres Center for Peace in Tel Aviv



Fig 17: Yitzhak Rabin Center in Tel Aviv

In my case I wanted to design an idea for something more global, not memorial or abstract building which will stay empty most of the time.

I wanted something real, that people would take daily part of it and participate with it. I wanted, groups and individuals will come physically daily to talk, to pray, to argue, to learn one from another that is the reason I have decided to make in practice a center of main 3 religious and with the opportunity for others to come and take a place on it.

Around the world we can find many spiritual institutes as: Crematorium Baumschulenweg, Saint Benedict Chapel, Bruder Klaus Field Chapel, Church of the Light and many more. Many of the buildings are functions above all tourist attraction and missing the point of their aim and essence. They are beautiful and made by famous architect so many people are visiting them. But their function as spiritual center or religious place or even art which should bring people together to open their mind, art and to make some changes or understanding has been missed.

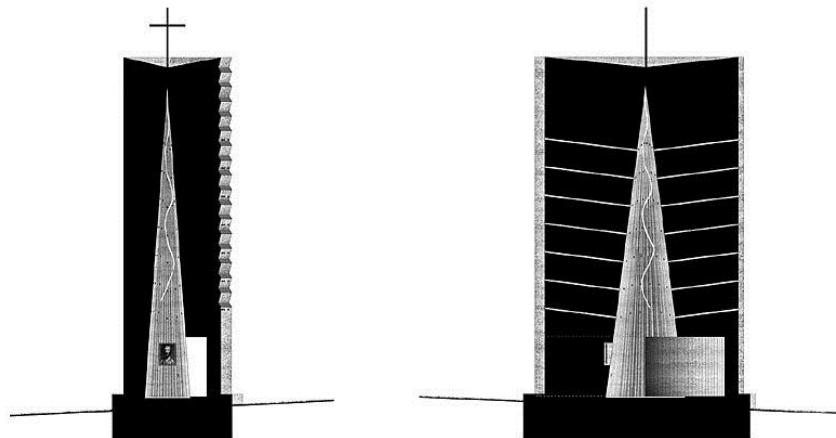


Fig 18: Bruder Klaus Field Chapel



Fig 19: Crematorium Baumschulenweg

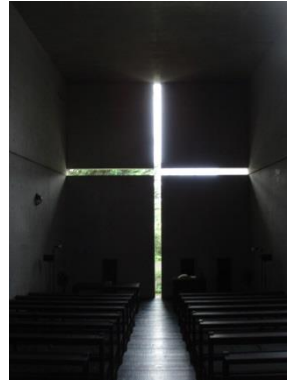


Fig 20: Church of the Light

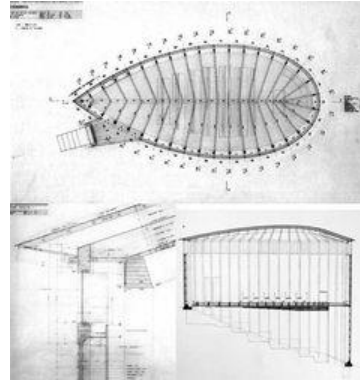


Fig 21: Saint Benedict Chapel

Designing three religious building in a place as MB brings us all the advantage concerning to Genius location term:

MB located in the city center between living neighborhoods; it is neutral location, it innocent of being tourist place or at least only tourist place as Alfama or Baixa, it is located on the top of a mountain and it is a new entrance to rebuilt Lisbon urban plan, outside the wall and to integrate Lisbon city neighborhoods.

Neutral location means MB innocent of any modern, debt, decision entrepreneur / municipal architecture. MB is like rough red diamond which we can cut and design it for our own better future.

Genius Loci – the spirit of place

It direct leads me to the Genius Loci roman expression and to, Genius Loci: Towards a Phenomenology of Architecture Book written by Christian Norberg-Schulz (1982)

In Roman mythology a Genius loci was the protective spirit of a place.

In contemporary usage, "genius loci" usually refers to a location's distinctive atmosphere, or a "spirit of place".

The concept of "genius loci" has been discussed in modern architecture, but still is much underestimated probably because of the new world agenda, economy an important part of the 'spirits' of a place is the environmental energies.

In space habitats the 'Life Support System' becomes an intrinsic part of the 'atmosphere' of the habitat. On Earth, the use of these energies, not only to make buildings self-sufficient, should enhance the quality of the architecture and our built environment.

“Architecture is a thing of art, a phenomenon of the emotions, lying outside questions of construction and beyond them. The purpose of construction is to make things hold together; of architecture to move us. Architectural emotion exists when the work rings within us in tune with a universe whose laws we obey, recognize and respect. When certain harmonies have been attained, the work captures us.

Architecture is a matter of “harmonies,” it is a “pure creation of the spirit.”

Le Corbusier, Vers une architecture

The modern movement in architecture tried to analyze the site, place, based on scientific parameters and their optimization like sun angles and circulation distances.

The fast growth of cities in the last century, which is still continuing today, and the application of the “modern formula” quickly resulted in sterile and faceless neighborhoods.

First social problems resulted in high-density poor city quarters, but in fact, also the fast growth of the single family houses in the agglomeration results in places with no identity.

The genius loci, which was found in medieval and renaissance cities has been lost.

I tend to think that genius loci was found much earlier, if we study the pre historical architecture, taking the sample above which I already discussed about, we can see man built his own life, or I shall call it his own survivor environment, temple, residence, hunting, following whatever we call today genius loci, but for him, the pre historic or even after, Greeks or Romans, there was not any other way, he has to follow his own genius loci but not only as an expression but way of living, building your residence close to water sources, land to make your agriculture, shelter from weather etc.

Lately, when I visited Cologne city in Germany a friend told me that after Second World War while Cologne city completely destroyed the German wanted to “move” the city to another location and the main reason they did not do so is because of the famous Dome of Cologne.

I didn't know if she is joking or just a storyteller, the idea of moving a city to another location is bizarre and unrealistic, sounds as walking city of Ron Herron from 1964, city that can move from one place to another because no more existence of genius loci. After we destroyed the earth we can forget about the genius and say only thank you for staying with the location.

Another thought I had while my friend told me Cologne story was they decided to keep the city in same location because of Dome, one Dome, that is the meaning probably of genius location, and when we take a look on the Dome city location we can understand and feel the importance of this Dome, even Second World War pilots while they bombs Cologne thought the same and bombed all around and kept the Dome steady.



Fig 22: The Walking City - an idea proposed by British architect Ron Herron in 1964

In contemporary usage, "genius loci" usually refers to a location's distinctive atmosphere, or a "spirit of place", rather than necessarily a guardian spirit. It has been Norberg-Schulz who re-introduced this topic in the modern context, but the attempts of the Postmodernists to reintroduce it into actually built architecture, did not go beyond a naive and formalistic repetition of long surpassed historic concepts. History can never be revived; it can only be understood and be taken as a base of knowledge for future developments.

When we examine the modern neighborhoods above all these surround the big cities, Paris, London and many more we see they have nothing to offer besides a residence machine, maybe what I am going to say sounds arrogant by questioning the famous modernist architect Le Corbusier which develop the idea and designed house box for humanity without taking care of human being basic needs, without studying the psychology and sociology impact of such matches boxes houses.

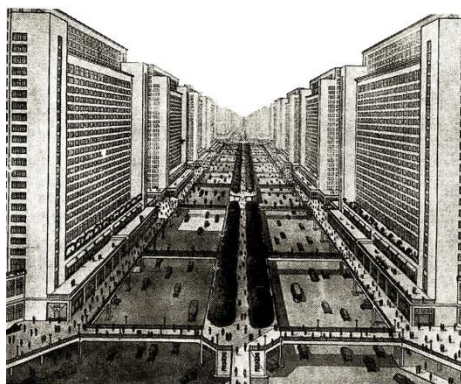


Fig 23 "Exact Air," from Le Corbusier's Radiant City (1930)



Fig 24: Unité d'Habitation, 1952, le Corbusier

Of course, it made by Le Corbusier so it has style and prestige and he designed it with his own style with inside luxuries but if we are studying it objectively that is the beginning of these days neighborhoods nightmare without any spiritual or connection to earth or human basic needs,

these days we call them social projects or nick name, “Project”, “this criminal is coming out from the Projects” written or saying

We can see in more and more Paris or Brussels how these projects become “greenhouse” for criminals or radicals Muslims terrorist exportation like different universe few miles next to “civilization” which we ignore or prefer to shot our eyes and hope for the best while inside it is on fire, it is matter of time until it will explode in our face, how long human can live inside of these boxes?!

In Stanley Kubrick film, A Clockwork orange from 1971, the director is giving us, based on Novel, bleak and violent future, I will not detail the film, and at the beginning there is a description saying by the film main character, Alex about the neighborhood he lives which is exactly as we can see in Le Corbusier projects photos above.

Alex: “Where I lived was with my Dada and Mum in municipal flat block 18-A Linear North.”
Clockwork Orange film

In the background of the mural we view buildings from Industrial spewing streams of smoke out of their chimneys. The impression of the mural is that it defines for the residents of the apartments their role in society as laborers and encouraging them in acceptance of their lot. Climbing over a trashed, the elevator broken, trudges through trash to a stairway, passes a bra hanging on one of the bannisters.

The state, as many other states around the world and exactly this Kubrick apocalypse film for our society and our cities, has abandoned the area to filth with no care of the buildings or grounds,



Fig 25: A Clockwork orange - Lobby of the apartment building

A modern development that with its austere exterior architecture could be viewed as a bloated, unrelenting version of home, but trashed out, desolate, furniture and garbage littering the communal plaza. Where the stark lines of HOME in setting create an individual environment suggesting serene meditation, the municipal flat block is instead only severe and chaotic.



Fig 26: Exterior of the project - Clockwork orange / Kubrick



Fig 27: Interior mural of municipal flat block lobby

Most people are charmed by the specific atmosphere of places, which developed over centuries or have been very well planned and seem to convey a unity, rightness and an atmosphere. These places cannot be reproduced, since their making was a complex cultural process.

MB site, from my point of view is giving us both meaning of ancient and modern spiritual of what genius loci refers to.

It is located in middle of the city, it has important historical story, MB had different functions during the centuries, and the aqueduct is passing through the site and supplied water to the people who lived there. MB is the only convent in Lisbon who stayed and kept in his origin size, when we enter inside today the location and the wall surrounded are the same as it built.

If I need to compare MB site to other there are sites which are follows the Genius loci spiritual and physical idea, or even as what I mentioned that genius loci idea made as basic society need, one of many is the Sassi di Matera in the South of Italy.



Fig 28: Sassi di Matera

Matera has gained international fame for its ancient town, the so-called "Sassi di Matera" (Meaning "stones of Matera").

The Sassi originate from a prehistorical (troglodyte) settlement, and are suspected to be some of the first human settlements in Italy. According to the English Fober's guide Matera is „the only place in the world where people can boast to be still living in the same houses of their ancestors of 9,000 years ago. “

The "Sassi" are houses dug into the rock itself, known as "Tuffo", which is characteristic of the regions Basilicata and Puglia. Many of these "houses" are really only caverns, and the streets in some parts of the "Sassi" often are located on the rooftops of other houses.

We can see the same characters in Moroccan topology and morphology and in other deserts site above all because of the climates, very hot during the day and cold during the night.

Matera ancient town grew in height on one slope of the ravine created by a river that is now all but a small stream.

Through a complex watering system, water was led into cisterns usually in courtyards. These courtyards gave access to a group of dwellings, which not only shared access to water and light, but also evolved into a social structure called la 'vicinato'.

The genius loci of Matera derive from the symbiosis of Human culture with the geologic and topographic characteristics of the place. The source of live was the fertile fields above the town and the river flowing through it. Both formed a unity in infrastructure and landscape.

People have used adobe to build houses and other structures in desert regions for thousands of years. The ancient Egyptians and Babylonians used adobe.

Traditional building methods survived in Syria, Lebanon, Israel and other Middle Eastern countries. The charm of these houses is in the unity of material and color with the landscape and the specific shape the adobe construction produced. Traditional adobe houses are covered with mud. Adobe houses are cooler than uninsulated homes made of wood or stone, but adobe is not suitable for use in cold or damp regions.

The bricks will crumble if they are exposed to rain or to periods of freezing temperatures followed by thaws.

There is approach, which takes the whole character away from the place has it happened to many modern places. This happens in a time, where in the rich Western world adobe houses are built

for the healthy climate. Unfortunately, there was no other concept seen to raise the hygienic standard of the disturbed ecosystems, than relocating the inhabitants into concrete boxes.



Fig 29: The special conditions of the Sassi di Matera created a special place as well in Syria.

Houses would become like plants, which specifically react on the environment and the availability of resources.

Perhaps the beginning of a new architecture, which is based on a more profound understanding of the human interaction and relationship with nature and the place as the starting point of the generation of the “genius loci”?

In the context of modern architectural theory, genius loci have profound implications for place-making, falling within the philosophical branch of "phenomenology".

Designing round building is complicated and risky, but I wanted the religious center as an idea will not have sharp corner, the idea of round temples around the world is popular because of that reason and other reasons as the believers or prayers walking around the building, doing circles around the building as meditation,

Circular and round building and generally circular shape are the base for any spiritual movement and expression means, since the beginning of our time when a community, individual, author and more wants to express to his audience, readers, believers supreme feeling of something spiritual they are using the circular description shape, as a real shape or just as a metaphor idea.

In The Divine Comedy of Algieri Dante which has three parts: 1. Inferno, 2. Purgatorio and 3. Paradiso, each one of the book has 33 “canto” songs, Virgilio is taking Dante to a tour inside Hell, Inferno, while passing through the seven deadly sins of Christianity, Envy, Gluttony, Greed, Lust, Pride, Sloth, Wrath, although in Dante poem they walk through nine hell circles, the first one, Limbo, is not a sin, in this circle we find the spirits which have not made a sin but also have not received a salvation and the eighth, he created as sub-theme of Sloth, we can see Dante divided his sins religious sections to circles, they are walking from the lightest sin circle,

Envy, to the heaviest sin circle, Wrath. It is common to related circle into religious, faith, as we know the circle of life, or circle of the year, Virgilio took Dante from one circle of sin to another. In Judaism they have the story of Honi ha-M'agel (Honi the Circle-drawer) was a Jewish scholar of the 1st-century BC which known as circle drawing incident.

On one occasion, when God did not send rain well into the winter Honi drew a circle in the dust, stood inside it, and informed God that he would not move until it rained. When it began to drizzle, Honi told God that he was not satisfied and expected more rain; it then began to pour. He explained that he wanted a calm rain, at which point the rain calmed to a normal rain.

In other occasion said Rabbi Elazar that God will do a circle dance to the righteous in heaven and he will sit between them and each one of them pointing with his finger on God.

Means, the righteous are in a circle around and God siting between them in the circle center and he is far equally from each point of the circle and all the points facing him. That is the ambition and main work of God worship in this world to be in existence of always remembering and asking for God.

Another example is Jewish site or Graves of righteous (Dead Rabbis) around Israel and some site around the world as Uman in Ukraine, the main purpose people visit Righteous Graves is to be saved or achieve salvation or to just be blessed.

Customs prayer-

It is customary to say Psalms on the graves of the righteous. Virtue of reciting Psalms says she connects with his soul and opens the heart,

It is customary to light a candle on the tomb candle is a symbol of the soul, by lighting the candle like, leaving the soul, for the righteous.

Rounder tend to surround the tomb seven times while reciting a prayer

Charity: charitable giving practices, tomb or other grounds for grave. Who wants to get, need to know to give.

We can see the repeatable number seven, seven rounds, seven days, seven sins, etc

The visitor is walking around the grave seven times, in circle, reciting prayer just as we see in many different ancient and new cultures and religious.



Fig 30: Circles around righteous grave – somewhere in Israel

In the last day of Sukkot Holyday, another Jewish holiday, while the Jews are starting the bible from the beginning, another circle, means starting over from chapter one book of Genesis the Torah books removed of ark and going in circle, “Hakafot” round the stage seven times, holding the Torah book. Seven times rounds is a symbols of Jericho war when the sons of Israel Jews, circled seven times Jericho wall until the wall fell down and they conquered Jericho city. (Joshua 6:1-2)



Fig 31: Sukkot holiday Hakafot, circle seven times

In Alan Parker’s film *Midnight Express*, group of disheveled prisoners walking a slow circle around a column in an underground chamber. All of them following the person in front, heads down, unthinking machines, slowly descending into madness.

A day comes when Billy finds a last spark of defiance and begins to walk against the wheel, pushing through the others as they scream and grab at him. His told that ‘ You can’t do this, there will be trouble if you go this and when Billy is going out from the wheel circle the prisoner saying to Billy, you still don’t know he is a bad machine, you didn’t accept the fact that you are a bad machine and one day he would have to accept it.

That was for Billy a statement that he is not crazy that he still can choose and make his own decisions the fight to survive and not let the system break him.



Fig 32: A scene in from Midnight Express film based on true story by Alan Parker

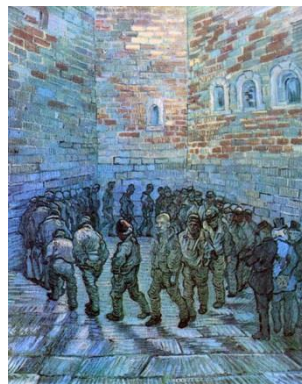
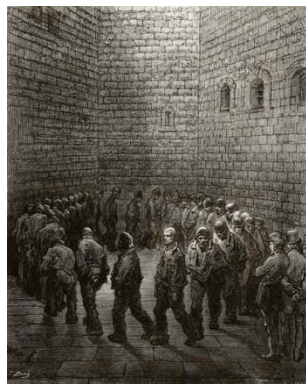


Fig33: Gustave Dore's Newgate Exercise Yard, 1872.

Fig 34: Van Gogh's Prisoner's Exercising (or Prisoner's Round)



Fig 35: Kubrick's realization of The Prison Yard.

Three religious houses -

Church:

There is no specific code to design Churches, churches as the house of Christians believers, can be design in any location, in any shape and inside there are stained glass, photos and sculptures which are telling us the story of Christians bible, Jesus and his mother Maria, the 12 apostles and from the old bible stories from Genesis and other bible books.

The idea was to telling the story to the people which back in time the majority were analphabet and by watching those magnificent photos, sculptures, the masses of people can understand their own religion and stories behind it, also it has be done to create fear, fear inside of believers, that is another reason of the stain glass, the music, the atmosphere inside of churches, above during middle age.

Inside the church:

- Icon – drawings or statues of Jesus, usually a cross, of Maria, mother of Jesus and other Christina martyrs.
- Pulpit – Usually in the center of the church and it is going to issue the sermon priest.
- Altar –on the altar al the religious rituals made.
- Iconostasis or rood screen – a wall decorated with various Christian symbols, drawings, sculptures and decorations.
- Benches – every church must be benches for worshipers. Most benches are arranged along the nave and the apse facing.

Interesting round church shape is St. Engelbert in Cologne, Germany 1930-1932 Built in Bauhaus style or the Bauhaus church by architect Otto Bartning in Essen, 1930



Fig 36: -37 :Exterior and Interior St. Engelbert in Cologne



Fig 38 -39: Bauhaus church by architect Otto Bartning in Essen

During long periods Churches were built in the city center actually, and their essence was to show where the city center, as an idea, first the church build and surrounded the city, the houses, shops, roads and more. The church yard, the Piazza, was the meeting point for the citizens from there all started and went on what brings me to the idea of MB site and my project as the city center piazza but this time instead of a big one church we are having 3 religious center with 3 temples and other activities inside.

Mosque:

Mosque, as opposed to Christian church has strict rules

In Mecca, Saudi Arabia, the holy city of Islam built the Great Mosque, The Masjid al-Ḥarām, when millions of Muslims believers are required to perform the “Hajj” pilgrimage,

This place is one of the largest annual gatherings of people in the world,

The current structure covers an area of 356,800 square meters (88.2 acres) including the outdoor and indoor praying spaces and is open at all times.

Mosque Character:

Many mosques built in circle, round design,

Most of Mosques are decorative inside but outside they keep simple and modest design

Most of Mosques are having an open court, round open court, taken from Mohammad house, which had an open court which there he used to give sermons to his believers hiding from the heat and sun,

Minaret, high tower, the idea has taken from tower bell in church; usually we can see “Moon” symbol on top the tower.

Kiblah wall- The wall facing Mecca, (East) on that wall we will have the most beautiful decoration, most of the time a Dome above it so the believers know from outside where it is.

Inside mosque there is not any ritual element beside carpets (Where prayers are sitting and bowing), lamps and Mihrab, Pulpit on which sits the prayer guides.



Fig 40: The Great Mosque, Makkah, Mecca

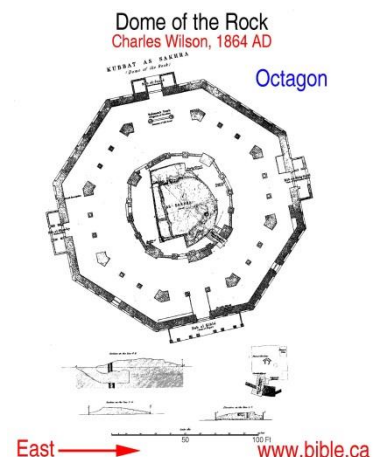


Fig 41: Dome of Rock in Jerusalem

Synagogue:

The seats order in synagogue changes from one current to another depends on the Jewish origin: East Europe, North Africa, Yemen, Sfarad, Ashkenaz, etc.

I can explain better how complicated is the streams between the Jews but telling a funny story about 2 Jews left on lonely island. They are building 3 synagogues, one day a rescue come and ask them why did you build 3 synagogues? So, they answer, one is for the Ashkenaz Jews, another is for Sefarad Jews and the third that nobody wants to go inside....

Inside of some synagogue we can find decorations and some not although, according to Orthodox Judaism it is forbidden.

Synagogue has changed during centuries and there are different reasons why it happened.

For thousands years the Jews had no land and most of the time they were persecuted by almost everyone, in Portugal for example we know about the Marranos, those Jews which had hidden their Judaism and for hundreds years follow and kept their tradition in secret, only inside the house while outside they were behaved as Christian and that is one of the reason the synagogues designed as church, first not to get too much attention and second not for the young generation which saw their class colleagues going and praying in those beautiful magnificent houses, churches, the Jewish community decided to design their synagogues as churches at least from exterior.

Synagogue Character:

The praying direction should turn eastward, facing Jerusalem, where the Holy temples located,

Balcony- Area traditionally reserved for women; among Reform Jews, men and women sit together.

Stage, Pulpit - In the middle we have a small stage where the Hazzan, Precentor, is reading the bible and also a Platform from which a rabbi conducts services.

Torah Ark - East wall, where the Torah book ark located. Cabinet used to store the scrolls of the Torah. Usually there is more than one book. The books are written by STAM professional writer and they all hand writing.

Rabbis seat - Armchair used by the community's religious leader who leads the service.

Plaque used to commemorate the deceased of the community.

Menorah – Seven-branched candle that is an important object in Jewish rites.

Eternal light - Suspended lamp that is lit at all times; it is in memory of God's eternal presence and the eternal flame of the Temple in Jerusalem.

Rolls of parchment on which the Pentateuch (the first five books of the Hebrew bible) is written in hand.

Ten Commandments - The precepts transmitted by God to Moses; they form the basis of the Jewish faith.

Star of David - Emblem of Judaism that is made up of two overlapping triangles forming a six-pointed star; it was the seal of King Solomon, son of David.

The architect Mario Botta designed round synagogue in Tel Aviv University, the architect designed 2 separated spaces but same shape and design which both connected by square. It was designed in 1996 and constructed from 1997 to 1998

The building is 760 sm, one of the round shapes of the building is a synagogue and the other round is a space of lectures, events, dialogue between the various streams in Judaism religious and culture.

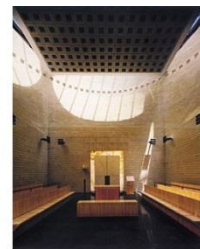
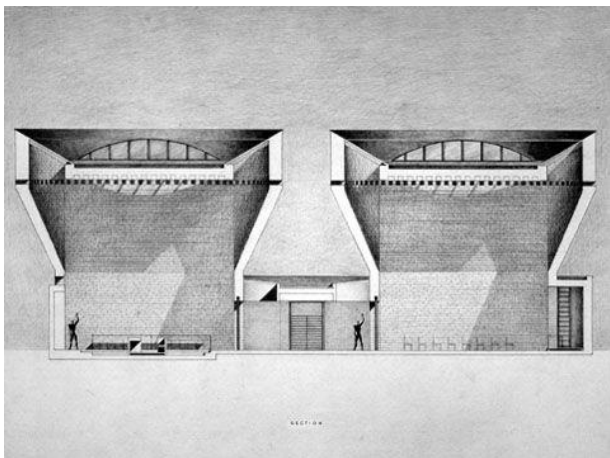


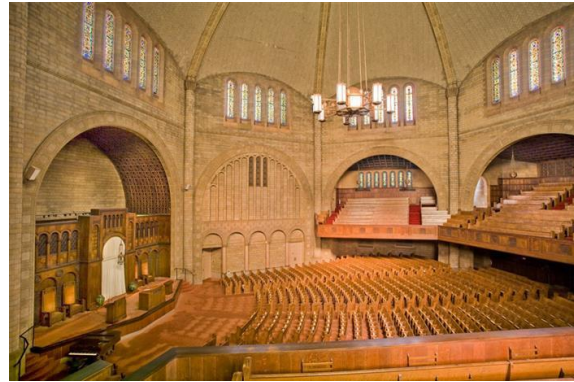
Fig 42-43: The Cymbalista Synagogue and Jewish Heritage Center

The synagogue in Ohio USA,

This enormous synagogue looks like an ancient temple has round shape with a great dome above
It looks more as mosque or ancient pantheon.



Fig 44-45: The synagogue in Ohio USA



Torah Ark - East wall, where the Torah book ark located

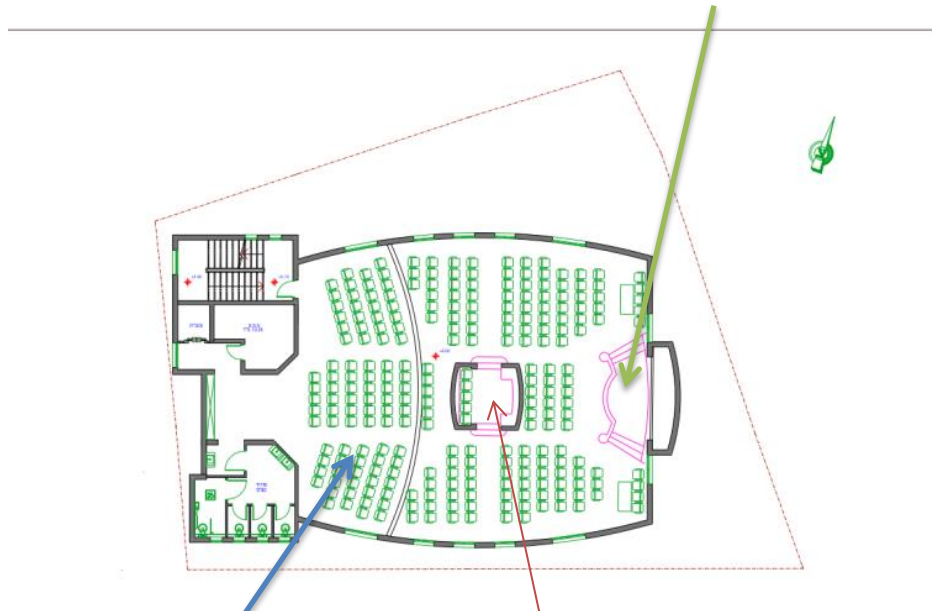
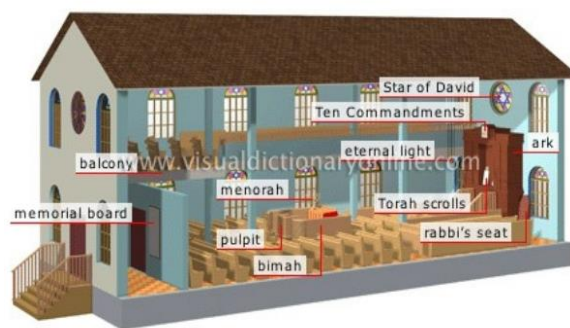


Fig 46-47: Synagogue inside plan

Women's Gallery

Stage, Pulpit - In the middle, small stage where the Hazzan, Precentor, is reading the bible



Place of worship in the Jewish religion

International Religious and Peace Center in Miguel Bombarda

The majority religious population in Portugal or Lisbon is Christianity; although, during my conversations with Portuguese citizens, many of them are keep telling me their story of new Christians, they are telling me I can recognize new Christians by the last, family name, for example: Oliveira, Perreira, Silva, Pinto, and many more plants and animals names, so, according to Portuguese if your last name is name of a bird or tree then probably you belong to new Christians, means, Jewish family which forced to convert their religious from Judaism into Christianity, In 1492, during the Jews expelled from Spain, there were 30,000 Jews in Portugal. After the 70,000 Jews expelled of Spain immigrated to Portugal the Jews community was 100,000 which mean 10% of the Portugal population.

In 1496 after Manuel the first and Isabel princess of Spain marriage, the new queen of Portugal demanded and forced the King to expel the Jews from Portugal.

Because of the king had interest in Jews connections and money the Jews expel didn't happen at that time and many Jews were forced to baptize and to become Christians.

Many of the Jews never really adopted the Christianity but kept secretly the Judaism and the tradition. They have called "ANUSIM" "Marranos".

In 1506 was a hard epidemic in Lisbon. The King ran away outside the city and the citizens accused the new Christians and murdered thousands of Jews in Lisbon.

The Portuguese inquisition started in 1536 and in 1540 the Jews burned on stake.

Formally, no Jews left in Portugal but many of these Jews that lived as "Marranos" kept the Judaism in secret.

The inquisition finally ended in 1821.

The Islam religious has different story, Islam began in the early 7th century, originating in Mecca, by Muhammad the prophet, it quickly spread in the Arabian Peninsula and by the 8th century the Islamic empire was extended from Iberia in the west to the Indus river in the east. The Islamic Golden Age refers to the period traditionally dated from the 8th century to the 13th century when much of the historically Islamic world was experiencing a scientific, economic and cultural flourishing. The expansion of the Muslim world involved various caliphates and empires, traders and conversion to Islam by missionary activities.

In Portugal, from 711 to 1249, much of the territory of what is now Portugal (namely south of the Mondego River, but particularly in the Alentejo and the Algarve) (According to Islam community website) was under Muslim control what brings us to understand the different between Jewish community and Islam community around the world and particular in Portugal. Islam borrowed many of their costumes from Judaism, we can see how influenced Judaism and Christianity over Islam, the fasting for example as Kippur day fasting which has become Ramadan fast or praying oriented to east, Jerusalem or Mecca, the messengers idea has taken from Christians religious, the 12 messenger of Jesus, the idea of Muhammad the prophet as Moses for Jewish culture and or Jesus for Christians, the Islam has the Koran book, the book that

arrived from heaven by God to Mohammad and according to Islam the last words God said to human being, which just as the new testament of Christians telling the story of Muhammad and his messenger and creation of Islam religious.

The main different between the Islam and other 2 religious is the role of the Koran book over his believers during daily life, means the Koran is the relevant book of laws, rules and moral, means, the majority Islam countries law based on the Koran book, which has written 1400 years ago and have not created new laws separated the Koran book.

For example, public executions while not following Koran rules, cutting hands while stealing, raping women who found not loyalty to their husband, the Jihad war, means religious war and more. It is very similar to crusade (religious war) and what the Christians did to other nations and people which have not following their own rules.

The Koran book and generally Islam do respect the Judaism and Jews people as nation of God but disrespect and disagree with Christianity and new testament and with the holy trinity and the Idea of Jesus is the son of God, for Islam, Jesus was another human prophet.

There are many similarities between Judaism and Islam, actually the origin tradition and costumes of both are almost the same, the conflict began when people refused to see Muhammad as last God Prophet, and those which did believed Muhammad is the last prophet created new streams called Islam and they left the Judaism.

Extreme streams exists in all 3 religious, sometimes between themselves they is hates, anger and war then between one religious and other.

For example, In Islam the 2 main streams are Sunni and Shia both believe of course in Muhammad but they have different point of view what leads to endless war between these 2.

In Judaism, besides the Sefarad and Ashkenaz Jews which I already wrote about there are different stream between each one of them, means underground streams of Judaism, although they all pray from the same books and pray to the same god they still don't accept each other.

I began to mention the state of mind differences between the Judaism and Islam in Portugal, History shows that Jews as religious never conquered countries or nations, which I find the main different between the 3 religious, The Christians had the crusades for centuries, no square matter in Europe without blood on it, wars for centuries on behalf of God or Jesus, forced nations to convert and adopt Christianity, just as in Portugal during the 15 and 16 centuries.

Same about the Islam, they were an empire and conquered half of the world, in behalf of God and Mohammad his Prophet, majority of time the Jews were persecuted by the Christianity or Islam and many other nations and were busy to live and survive and to keep their tradition during centuries.



Fig 48-49: Muslim men prostrating during prayer in the Umayyad Mosque, Damascus Jews pray inside a synagogue / Jerusalem



Fig 50: People gather for a Mass Mob at St. John Kanty Church in the Diocese of Buffalo, N.Y

I designed round building to have a dialogue and reference with The Panopticon MB mental institute and the site itself by bringing the idea of floating and dynamic building without angels or borders.

In my project I designed round center which has 3 similar entrances although 2 of the entrances are not in direct to the main entrance of the religious building and although they are not really connected with the site itself or with the city morphology I wanted to give all 3 same treatment and opportunities, it has to start somewhere, the peace and tolerance between the nations.

Other designing reason is to create future connection with the other 2 site entrances as we can see on the map from east side, Rua Gomes Freire and from south side of MB site, rua Goncalves Crepo.

Moreover designing 3 entrances from 3 different locations for events of which religious which taking us to the religious building we are looking for and have our own event, if it is the church or the mosque , those events have other uses then praying and daily life religious activities.

It is important each one has own entrance, his own world inside the common world, also to connect the building on the west side of the project which could be student dormitories or any

other residence, which bring who is living there to go directly inside from the west entrance of the building or pass inside to have an experience of the building related to the site.

When I write different events or activities I talk about weddings, Bar Mitzvah, holidays celebrations and more, each one has his own holidays and events,

For example, when a Jewish child turning into 13 he celebrate his Bar Mitzvah, according to the religious law from now on he is a “man|” and must to follow the Jewish orders and laws, means praying when you need, fasting etc., he is no longer a child, of course for secular Jews the Bar Mitzvah is more for the tradition and they are not following the religious laws.

The Bar Mitzvah celebrated during Saturday morning when the child is reading from the Torah, friends and family are coming to see him and be part of his celebration, the welcoming for the child family at the beginning is outside and then the guests are going inside the synagogue, the important of 3 entrances getting clear by those events, for example, on the other day of the Bar Mitzvah or even a Jewish wedding there is another wedding inside the church, then actually, the mixture can be very interesting and guests from both side will have the opportunity to look around and to learn and be part of the other culture and religious.

It will bring people into curiosity how others celebrate their own events, their own weddings or any other religious event.

So, the 3 entrances are from the round middle nucleus building which connects to the church, synagogue and Mosque, entrance Lobby which leads and takes us to the main religious buildings and connect us to underground floor: ground floor we have auditorium for lectures, events and any other outdoor activities the auditorium can contains more than 100 people, seats. Outside the auditorium we have a meeting and conference room.

The holiest days for these 3 religions, the Islam, Friday, “Jumah”, is the holiest day of the week, Muslims should not work or make any activities, in Mosque there are massive prays and public sermon during Friday afternoon.

Saturday is the holy day for the Jews, actually, in Judaism the day begins when stars are coming out, means night, massive prays in synagogue and enter, welcoming of Shabbat begins on Friday evening. Also for Judaism you should not work during “Shabbat”, Saturday and do any kind of activities. Shabbat morning and afternoon are the most important pray of the week while the Holy bible, taken out from the Ark.

Holiest day for Christianity is Sunday, the Sunday sermon, when majority Christians are participated in church activities. In church comparing to others Sunday is the wedding day inside the church while it is forbidden in Mosque and Synagogue.

Another topic we can find in Mosque and Synagogue but not in church is women section, in both women separated from men, they have partition between men and women, in many synagogue women section is above, mezzanine or second floor from the main praying room.

The reason why women are not allowed to pray with man in both, Islam and Judaism is different, both religions have different point of view on women and reason why woman can do one thing but forbidden second thing. In Judaism women have the contract with god, everything is according to women, that is the reason women don't have to pray or the child religion identity is according to the mother, if the mother is Jewish and the father is not then the child is Jewish. If the father is Jewish and the mother is not then the child is not a Jewish, another aspect, man is weak and he needs to concentrate while he is praying and when women around him he cannot concentrate as he should be.

In Islam is on the contrary, if the father is Muslim then the child is Muslim. Women rights in Islam are a complicated and unacceptable subject which I prefer to avoid getting into it here.

In my project Mosque and Synagogue I designed separate section for women, both on the same level, Level 1, as men, on the back side of the building behind the men with partition between men and women. Inside the Synagogue women section there are 40 places, seats, and in the Mosque around 25, the calculation is different because the way of praying is different, the Muslims are bow on a carpet, no chairs, and the forehead should touch the floor.

In church I designed 212 seats; it can expand to 30 more seats.

Synagogue has 170 seats and has more space to expand but according to the number of participate prayers it is hard to believe it will be necessary.

Inside the synagogue, beside the toilet I designed hand washing place, Jews must to wash hands before eating and in other different circumstances.

On the other side of synagogue entrance we have small gathering or studying room, giving bible lessons during the week, Hebrew classes, having small meal and more.

Mosque I designed 60 carpets with 0.60cm space, distance, from one carpet to another, of course the prayers can expand to double by moving the carpets the distance between one prayer to another.

I designed normal seats linked to the wall for disabled prayers and visitors.

At the entrance of the Mosque I designed a space for shoes and washing feet, it is an obligation to enter inside Mosque without shoes and to wash feet before praying.

The 3 building are connected by nucleus round building with 3 entrances, as I already explained the meaning and the reasons of designing 3 entrances from 3 different locations. The round nucleus buildings leads and connect to each one of the praying house, having a dialogue with MB hospital round house, and to second floor library and underground floor for auditorium and meeting room by stairs and elevator.

At the entrances of each one of the praying houses has male and female toilets room

The auditorium can serve or contain 85 people. Inside the auditorium there are small stages from one level seat to another. Next to the auditorium we have meeting room 8 people, it can be used for 3 religious leaders meeting. In that floor we have male and female toilets room.

At the entrances of each building there are stairs leading to Mezzanine, the mezzanine is inside the praying space and has view of the main praying space.

The offices of the religious leaders and the secretaries are based in the mezzanine. Each one has his own office and meeting space.

On top floor of the Lobby entrance I designed round library. The books are based in the middle of the library while the seats and tables are around the wall, close to the exterior wall glass where natural lights comes from.

The essence of the library is to serve all kind of people and contains books and information for all religious.

The library has 40 places. The books are at the middle of the round building and the seats around the selves and outwardly from the round center point.

One of very famous and interesting library is Stockholm Public Library.

The construction began at 1924.

Stockholm Public Library is the first public library to apply the principle of open shelves where visitors could access books without the need to ask library staff for assistance.

All the furnishings in all the rooms were designed for their specific positions and purposes.

The inside of the library called La Rotunda, the round

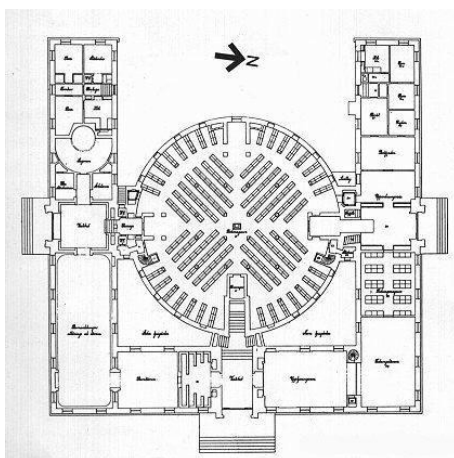


Fig 51-52: Stockholm Public Library Plan



Inside of the Public Library in Stockholm

The Stockholm Library influenced by The Rotunda of the Villette in Paris

It has a reference to the "Propylaea". Which I was thinking about it in my project, probably more inside then outside as it used to build on ancient time.

Propylaea are any monumental gateway in Greek architecture. Much the best known Greek example is the propylaea that serve as the entrance to the Acropolis in Athens.

The Greek word is the union of pro-, "before, in front of" plus the plural of "gate," meaning literally "that which is before the gates," but the word has come to mean simply "gate building."

The rotunda plan combines simple figures inspired by the classical antiquity with an outer square in Greek cross and a vast internal cylinder.

On the ground floor, each facade consists of eight pillars. In the center, the gallery made up of arches.

On my project entrance, the Lobby, my project rotunda, I designed 6 columns in 3 series or sets.

I kept the inside building rhythm and have an opportunity to play with outside light through the columns. Instead of constructed traditional Propylaea I designed it inside the round building.

Rounds buildings for memorial or religion is popular and common since the Greek and romans time when the most famous is the Pantheon of Rome which built as religious worship and burial places of emperors.



Fig 53-54: Rotunda de la Villette / Paris



Inside of the Rotunda with its skylight

Lisbon history related to history religious:

During centuries Lisbon city was a center of Peace, tolerance community life living between all the 3 main religious: Judaism, Christianity and Islam.

Citizens shared their daily life and religious in tolerance and respect way of living. Neighbors were living together, supported each other and exchanged ideas and life together by respect each other.

In Alfama, the oldest part of Lisbon, lived peacefully Jewish and Muslims people being closed and friends. They were inspired one by another helping and supporting each other and created and established a wonderful culture and mix community.

Lisbon was a bridge, Geography and Sociology, between Europe, Africa and America.

During Medieval time Lisbon had, over the years, four Jewish quarters. The combination of harassment and violence against Jews timing difference in history, the Portuguese Inquisition activity against the Jews and the natural disaster that nearly destroyed the city in 1755, resulted in the Jewish quarters of four large Jewish community and glorious held in Lisbon, hardly a trace remains. Here is the story of the Jewish quarters of Lisbon.

Baixa, Lisbon downtown, is the beating heart of Lisbon. When Jews were deported from Lisbon in 1496, sBaixa area was the place of the Royal Palace and the two Jewish quarters.

The first quarter, the Judiaria Grande (Great Jewish Quarter), was located in the area that is now the Church of Sao Nicolau. This community had a synagogue named Sinagoga Grande (Great Synagogue), built between 1306 to -1307.

German physician named Jerome Muenzer, who visited Lisbon in 1494, depicts the interior of a synagogue spectacular beauty, with Islamic architectural influences. After the decree expelling the Jews from 1496, the synagogue was converted into a church. The church was destroyed in the earthquake of 1755.

The second Jewish Quarter, Judiaria Pequena (small Jewish quarter), which was established in the days of King Denis (1261-1325), is the place where now stands the Portuguese Central Bank (Banco de Portugal). This community was small and had its own synagogue. Little Jewish Quarter was destroyed in 1370, during the reign of King Ferdinand.

Areas of greatest Jewish Quarter and the small Jewish Quarter were destroyed in the earthquake of 1755, almost entirely destroyed Lisbon. The whole area has been designed as part of the rebuilding of staffing by the Marques Pombal.

Third Jewish Quarter is Balfmh, the oldest neighborhood of Lisbon (Alfama not destroyed by the earthquake of 1755). Jewish Quarter in Alfama was established in 1373 following the attack on the Jewish quarters of Lisbon. The Jewish community took refuge in Alfama and quickly established a synagogue there; she was permitted without a royal. Therefore, the obligation of the Jewish community stopped a penalty and banned from use in the synagogue. The synagogue is known about the structure of Alfama had four rooms and a balcony gazing into the alley. The location of the synagogue is not known. Today, the narrow lanes and steep Alfama, there is still a "Jewish Street" (Rua da Judiaria), a remnant of the Jewish community inhabited the place.



Fig 55: the Jews Street in Alfama, oldest part of Lisbon city

Miguel Bombarda History:

At The área of Miguel Bombarda Hosptial, as many other public área in Lisbon, at the begining it functioned as a convent, Convent of Rilhafoles.

Since 1911 it turn to be Hospital Miguel Bombard, The Psychiatric Hospital Miguel Bombarda, initially installed in the building of the Congregation of the Mission of the Fathers of St. Vincent de Paul, built between 1730 and 1750 in the old Farm Rilhafoles acquired by that religious institution in 1720 .

Following the appointment of Prof. Miguel Bombarda to Director of the Hospital in 1892, is built and opened other buildings of exceptional architectural and historic value, Designed by the Architect José Maria Nepomuceno , the building of the Wards in Dial Post (1886-1894), the Security Pavilion (1892-1896) ara patients coming from the penitentiary, which is a unique and avant-garde building (rounding rationalists edges widespread in banks, doors and windows to prevent injuries, provide greater resistance and easy cleaning) and one of six buildings of this kind in the world and the one with the outdoor pátio.

FREIRE, Vítor Albuquerque - Panóptico, Vanguardista e Ignorado: O Pavilhão de Segurança do Hospital Miguel Bombarda. Lisboa

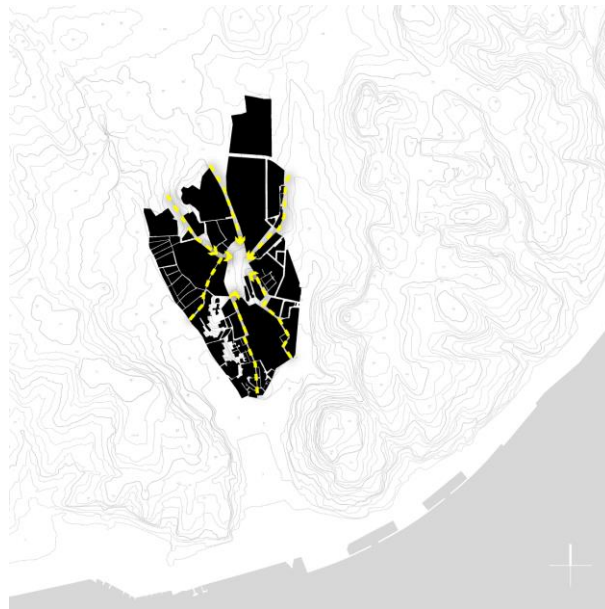
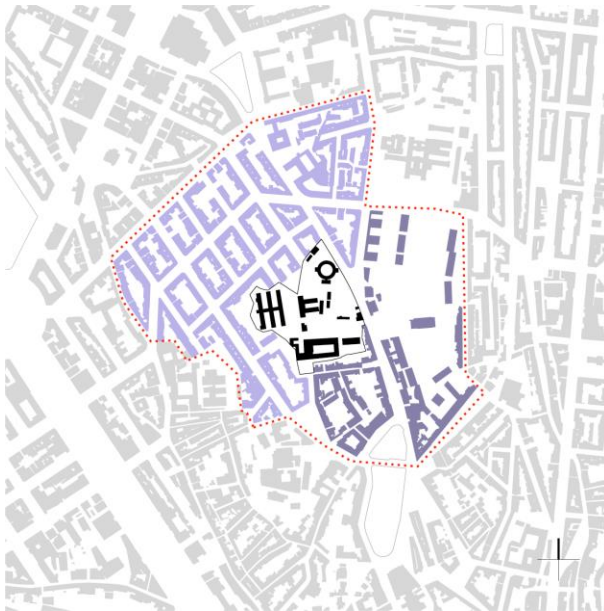


Fig 56-61:MB Hospital Morfology and Typology Maps site



Morfologias: Colina de Sant'Ana (em cima) e Avenidas Novas (em baixo).



a) Hospital Miguel Bombarda; b) Morphology Irregular; c) Bairro Camões



Análise diacrónica da área envolvente à UP_HMB - FASE 1 (1856-1858)
 Diagrama do autor com base no *Atlas da Carta Topográfica de Lisboa*, de Filipe Folque

The Panopticon

The Panopticon is a type of institutional building designed by the English philosopher and social theorist Jeremy Bentham in the late 18th century. The concept of the design is to allow all (pan-) inmates of an institution to be observed (-opticon) by a single watchman without the inmates being able to tell whether or not they are being watched. Although it is physically impossible for the single watchman to observe all cells at once, the fact that the inmates cannot know when they are being watched means that all inmates must act as though they are watched at all times, effectively controlling their own behavior constantly.

Panopticon prison designs:



Fig 62-63: Presidio Modelo prison, Cuba, 2005

The area of Miguel Bombarda is located in Lisbon city center on the left side mountain from the river point of view. The area located in living neighborhood where people are living, Rua Conde de Redondo an exit of avenida Liberdade and Marques Pombal to Estefania hospital. We can see Rua C.R. as a “semi main road” in Lisbon that connects between the west side to the east side of the city.

Rua CR is a continuation of Rato square and Rua Herculano which means it takes us from the mid-old part of the city (Rato) to the new part and back to the old side Martim Moniz area.

Rua CR is an important junction meeting point of many other small streets as: Gomes Ferreira, Rua Sociedade de Farmaceutica, Rua Luciano Cordeiro and Rua Donna Estefania.

The area built for middle – high class citizens in the middle of the 19th century into the 20th century. The street goes down from R. Herculano then curves and up to Estefania and down again to Anjos area. In that short way we are receiving different types of life living, restaurants, residences.

We can find in that street all kinds of urban life living integration, for example: Banks, Schools, Residences, family, Cafes, Bars, restaurants, different shops, supermarkets etc.

Above all this at the center we have the Miguel Bombarda area which is close, isolated by walls and empty historical buildings, for the reason it use to be a convent it surrounded by walls and which doesn't integrate with the city and missing the Urban continuing between the old part of the city and the new part of Lisbon city.

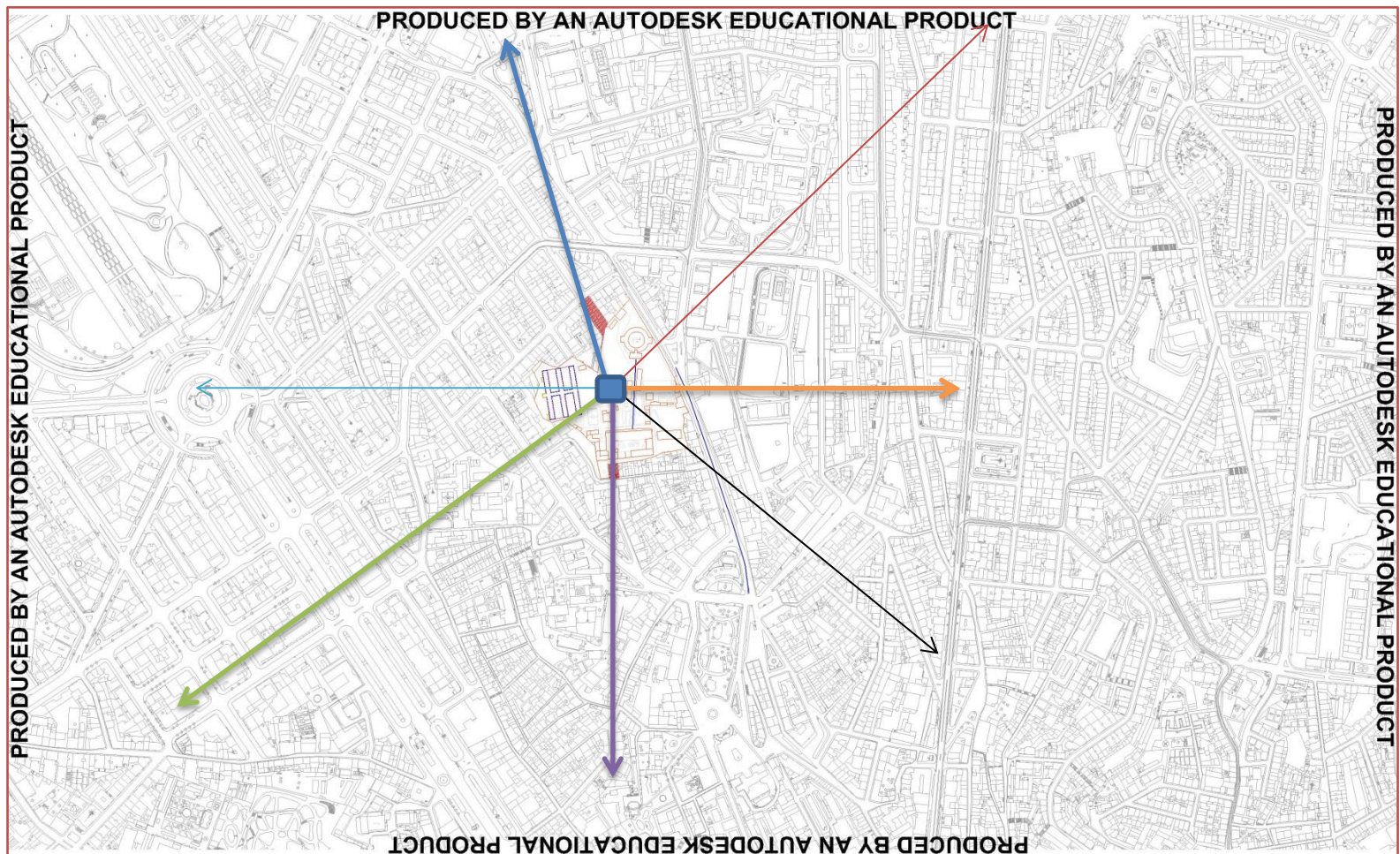


Fig 64: Miguel Bombarda site related to Lisbon city directions access, showing how central the site is

Conclusions:

I don't want to sound too pessimistic but as it looks the world is on his way to Third world war.

When I am talking about third war world I'm saying religious war, as it seems the radical Islam supported by e dictatorship states against the west modern world, in Judaism, in the bible, it has written as Gog and Magog War, the war of the end of days which after it the Messiah will come and bring peace and love back to earth.

It is strange to see how influence still religious have on humanity in 21 century, we want to believe that after middle age and 2 world war human being understood and had conclusion and perspective about religious and war that we move forward and become smarter but unfortunately that is not how things are, the opposite, the world is getting more and more crazy with insane ideas and actions most under or on behalf God's name, we created God's will according to our twisted mind and wish.

A Muslim friend not long time ago, told me it is about world new order. I found it interesting expression and I agree.

Probably this Gog and Magog war is important to create new order for better world, new borders, new and better priorities as Ecological problem we have to solve before we have no earth to fight for, or Global warming, science and education. New society which each one follow his own belief while others respect him and let him live according to his belief, when no one is trying to force you or brainwash others to follow him in the name of God or any other idea. A society when following your religious is something you do on your extra time, kind of a hobby and not the main reason of living and life.

Having the 3 majority religious under one roof can be a good starting point to avoid Gog and Magog war, it will an opportunity to see what others are doing and at the end to see that we are all care and want and wish for the same things and values.

We all want being respected, to love and be loved, to live with dignity, to bring food to our family and more and above all to see that we all pray to the same "God" to the same idea and sharing the same belief and hope.

According to Urbanism point of view, we need to find a solution how to open the walls, to create an access to MB inside and outside, how to integrate MB which located in the city center with other part of city and make it growing and wanted and popular area for citizens, to making them want to pass by, visit, living in MB site and surround it to make it an organic integrate location or even I might say new vibrant neighborhood in Lisbon between the 2 main hills but on the other hand in the existences building to keep the tradition and the history but will transfer it functional living area by doing residential dormitories for students from all over the world, Bio

food market, to keep the tradition and the beauty of MB as historical and architectural part of the city.

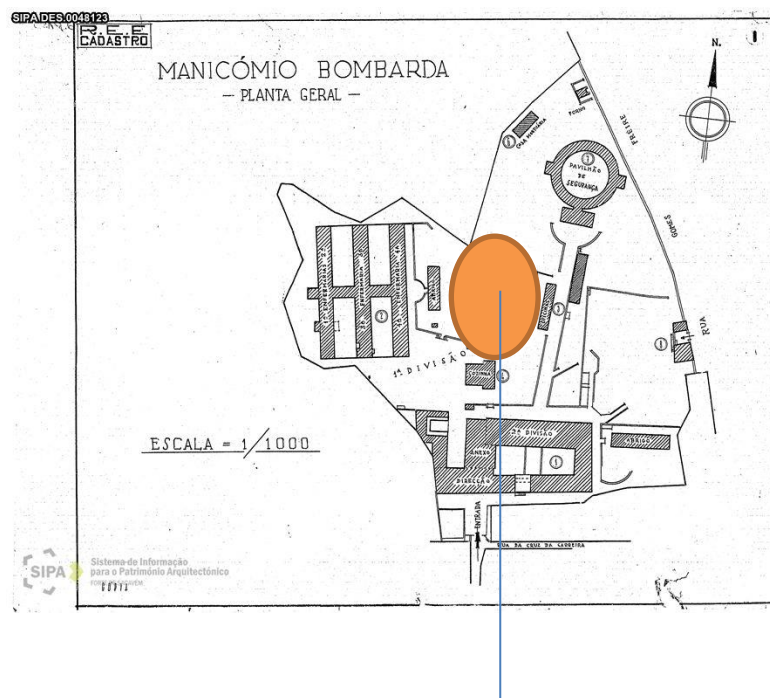
The project should integrate between the old and new part of Lisbon.

Such a project could be the beginning of SOHO of Lisbon, The nucleus point of the city.

When we are checking the radius of the area in relative to the all-city we can city how central it is.

I want the Project to be “outside the wall” by preserve the convent morphology, the existence buildings and the walls but on the other hand open it to public, to make it direct path with other parts of the city.

International religious center will bring new people to the area from all over the world. There will be research department, events, conferences and the area will open their walls, gates, to the citizens of Portugal.



My Project site, 3 religoues in the center Miguel Bombarda site

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